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INTRODUCTION TO QUOTATIONS FROM THE TALMUD AND KINDRED JEWISH LITERATURE. II.³

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The expounders of the Mishna.—As the Mishna compilation of R. Jehuda Hanasi became the authoritative code of the oral law, the activity of the teachers was principally devoted to expounding this code. This was done in the schools of Tiberias, Sepphoris, and Cæsarea in Palestine, whence we have the Palestinian Gemara or Talmud; and also in the schools of Nahardea, Sura, and Pumbeditha in Babylonia, whence we have the Babylonian Gemara or Talmud. The teachers in these schools, whose work became finally embodied in the Gemaras, are called *Amoraim* ("speakers, expounders"). They did not have as high authority as the *Tanaim*. The Palestinian *Amoraim*, having generally been ordained by the Nasi, had the title of Rabbi, while the Babylonian teachers of that period had only the title of Rab or of Mar. The most important of the *Amoraim* are:

First generation: Palestinian (219–279 A. D.): (1) R. Chanina bar Chama; (2) R. Jochanan (bar Napacha); (3) R. Simon b. Lakish (Resh Lakish); (4) R. Joshua b. Levi. Babylonian (219–257 A. D.): (1) Abba Areca, called simply Rab; (2) (Mar) Samuel.

The second generation: Palestinian (279–320 A. D.): (1) R. Elazar b. Pedath; (2) R. Ame; (3) R. Assi; (4) R. Chiya bar Abba; (5) Simon bar Abba; (6) R. Abbahu; (7) R. Zera (Zeira). Babylonian (257–320 A. D.): (1) Rab Huna; (2) Rab Juda bar Jecheskel; (3) Rab Chisda (or Chasda); (4) Rab Shesheth; (5) Rab Nachman b. Jacob.

The third generation: Palestinian 320–359 A.D.): (1) R. Jeremiah; (2) R. Jonah; (3) R. Jose. Babylonian (320–375 A. D.): (1) Rabba bar Huna; (2) Rabba bar Nachnami; (3) Rab Joseph; (4) Abaye; (5) Raba; (6) Rab Nachman bar Isaac; (7) Rab Papa.

The fourth generation of Babylonian *Amoraim* (375–427 A. D.):
A. Sura: (1) Rab Ashe. *B. Pumbeditha*: (1) Rab Zebid; (2) Rab Dime; (3) Rafraim; (4) Rab Cahana; (5) Mar Zutra. *C. Nahardea*: (1) Amemar.

³ Concluded from the BIBLICAL WORLD for September, 1903, pp. 216–23.

The fifth generation of Babylonian Amoraim (427-468 A. D.): *A. Sura*: (1) Mar Jemar (Maremar); (2) Rab Ide bar Abin; (3) Mar bar Rab Ashe; (4) Rab Acha of Difte. *B. Pumbeditha*: (1) Rafram II.; (2) Rechumai; (3) Rab Sama b. Rabba.

The sixth generation of Babylonian Amoraim (468-500 A. D.): *A. Sura*: (1) Rabba Thospia (or Tosfaah); (2) Rabina. *B. Pumbeditha*: Rab Jose.

The Gemara contains not only a commentary on the Mishna, or further elaboration of the traditional law, but also a vast amount of material which does not always have a close connection with the Mishna text, such as legal reports, historical and biographical information, religious and ethical maxims, and homiletical remarks.

The whole subject matter embodied in the *Gemara* is generally classified into (*a*) *Halacha* and (*b*) *Agada* or *Haggada*. That matter which has to do with legal decisions is called *Halacha*; the rest is *Agada*. The *Agada* might be classified into exegetical, dogmatical, ethical, historical, mystical, and miscellaneous *Agada*, although this classification is not made in the Talmud. The *Agada* is interspersed among the halachic passages.

The Palestinian Talmud was compiled in the fourth or fifth century; the Babylonian Talmud somewhat later.

From our list of the contents of the Mishna it will be seen that in neither of the Talmuds does the *Gemara* extend over the whole Mishna. Although the Palestinian *Gemara* extends over two more Masechtoth than that of the Babylonian, nevertheless the Babylonian is at least three times as bulky as the Palestinian. But the *Agada* of the Palestinian is more trustworthy, and therefore for historical purposes the more valuable, though it was never held in so high esteem by the Jews as the Babylonian. The two Talmuds, then, are not different editions of the same work, but the work of two different sets of Jewish teachers, and only occasionally is the opinion of the Palestinian teachers quoted by the Babylonians, or *vice versa*.

Apocryphal appendices to the Talmud.—There are some apocryphal appendices to the Talmud whose authorship cannot now be ascertained:

1. ABOTH D'RABBI NATHAN; forty-one chapters; post-talmudic.
2. SOPHERIM; twenty-one chapters; rules for writing the scrolls of the Pentateuch, etc.
3. EBEL RABBATHI; fourteen chapters; on mourning.
4. CALLAH; duties of chastity in marriage.
5. DERECH ERETZ; eleven chapters; prohibited marriages, etc.

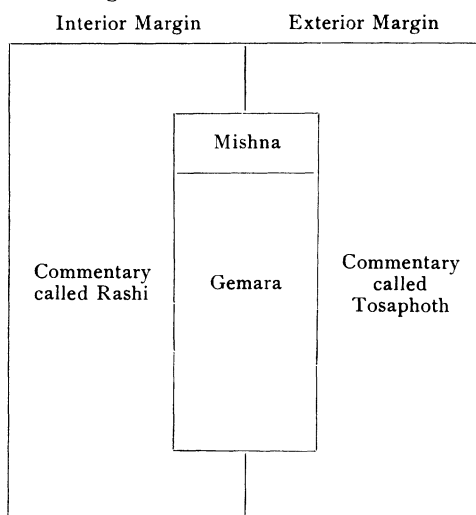
6. DERECH ERETZ ZUTA; ten chapters; maxims.

7. PEREK HA-SHALOM; on peacefulness.

These treatises are appended to the published editions of the Talmud.

The language of the Talmud.—The Mishna is written in Hebrew, or, more correctly, in New Hebrew. It differs somewhat from the biblical Hebrew in a series of later developments and in traces of Aramaic, Greek and Latin influence. The Palestinian Gemara is written in western Aramaic, which is identical with, or closely related to, biblical Aramaic, Samaritan, and the Targumic. The Babylonian Gemara is written in the eastern Aramaic, which is closely related to the Syriac and Mandaic.

The printed Talmud.—The Talmuds are printed with commentaries, but the Palestinian Talmud, not being held in high esteem, has not received much commentation. The most celebrated commentaries on the Babylonian Talmud are: (1) that called *Rashi* (eleventh century), by R. Solomon Isaaki (finished by his disciples); and (2) that called *Tosaphoth*, by numerous authors (twelfth and thirteenth centuries). Both of these extend over the whole Talmud, and have even been commented on again. These two are printed on the inner and outer margins respectively, but in addition to them other commentaries are printed with the Talmud. A diagram of the printed page of the Babylonian Talmud is here given:



There are also editions of the Mishna alone, which are provided

with commentaries; the two which appear on the printed page of the Mishna editions are those of Bertinoro (sixteenth century) and Yom Tob Lipman Heller (seventeenth century).

Before this, Maimonides (twelfth century) had already written a commentary on the whole Mishna, but his commentary is printed with the Talmud editions, being appended to each Masechta.

Since the Talmud had grown to such gigantic proportions, various epitomes and compends or abridgements were made: (1) that of R. Isaac Alfasi (eleventh century), in three large folio volumes; (2) that of Asher b. Jechiel (twelfth century), whose compendium is appended to the Talmud editions to each Masechta.

Collections of the Halacha, or laws, scattered through the Talmuds have also been made, of which may be mentioned the *Mishne Thora*, by Maimonides (four folio volumes, with commentary), and *Shulchan Aruch*, by R. Joseph Kar (sixteenth century).

Likewise collections of the Agada were made, of which may be mentioned that on the Babylonian Talmud, known under the title *En Jacob* (sixteenth century); it is usually printed with commentaries.

Translations of the Talmud.—Of the Mishna there exists a Latin translation by Surenhusius; also a German translation by Rabe, and another by Jost. Only separate tracts have been translated into English.

Of the Babylonian Talmud no complete translation exists as yet in any language, but a very valuable one is under way in German.⁴ This edition gives the Hebrew text in one column and a literal translation into German in the opposite column. It is beautifully printed, and so arranged that quotations from the Talmud or Mishna may be found with the greatest ease and read in their context. Three volumes have appeared, including the Tract Yoma.

An English translation, that of Rodkinson, is also under way, but it is a reconstruction and mutilation of the original; besides, the translation is said to be untrustworthy. Quotations can seldom be located in it.

Parts of the Babylonian Talmud have been translated into Latin (in *Ugolinus Thesaurus*), German, and French.

Of the Palestinian Talmud there are parts in *Ugolinus*; parts have also been translated into German and English. A complete and very faithful translation exists in French, made by Moise Schwab.

⁴ LAZARUS GOLDSCHMIDT, *Der babylonische Talmud*, mit Einschluss der vollständigen Mišnah. Berlin: S. Calvary, 1897.

III. THE MIDRASHIM.

These works are a sort of homiletical exegesis, and are the great repositories of the agadic traditions of the Jews.

1. The Three Oldest (containing mostly halachic material, written in Hebrew):

- (1) MECHILTA; on Exod. 12:1—23:19; 31:12—17 and 35:1—3; perhaps as old as 90 A. D., though later additions have been made; present form, fourth or fifth century.
- (2) SIFRA; on Leviticus; mostly Halacha; *ca.* 250 A. D.
- (3) SIFRE; on Numbers and Deuteronomy; *ca.* 250 A. D.

These three works are quoted in the Talmud as Baraitha (see BIBLICAL WORLD for August, 1903, p. 222).

2. MIDRASH RABBOH (*i. e.*, the great Midrashim). This is a collection of ten haggadic Midrashim:

- (a) On the Pentateuch:

- (1) BERESHITH RABBA; on Genesis; one hundred chapters; sixth century or earlier.
- (2) SHEMOTH RABBA; on Exodus; fifty-two chapters; eleventh or twelfth century.
- (3) VAJJIKRA RABBA; on Leviticus; thirty-seven chapters; seventh century.
- (4) BAMIDBAR RABBA; on Numbers; twenty-three chapters; twelfth century.
- (5) DEBARIM RABBA; on Deuteronomy; eleven chapters; ninth century.

- (b) On the five Megilloth:

- (1) MIDRASH SHIR HA-SHIRIM; on Canticles; later than seventh century.
- (2) MIDRASH RUTH; talmudic excerpts exclusively.
- (3) MIDRASH ECHA; on Lamentations; seventh century.
- (4) MIDRASH KOHELETH; on Ecclesiastes; twelfth century or later.
- (5) MIDRASH ESTHER; late.

All these (Midrash Rabboth) are bound together in one volume.

3. PESIKTA (RAB CAHANA); on the lessons read on sabbaths and feast-days; has much old Palestinian Agada, as old as Mechilta, Sifra, and Sifre.
PESIKTA RABBATHI; also on the sabbatical lessons; ninth century.
4. MIDRASH TANCHUMA (also called Jelamdenu); on the Pentateuch; ninth century.

5. JALKUT SCHIMEONI; on the whole Bible; thirteenth century; has preserved many old traditions which otherwise would have been lost.
6. SEDER OLAM RABBA; 150 A. D.

There is a large number of other Midrashim of late date, for which see the Schaff-Herzog *Encyclopædia*, art. "Midrash."

Translations of midrashic literature.—The Midrash Rabba is translated into German by August Wünsche.⁵ Pesikta is also translated by Wünsche.

How the Talmud and Midrashim are quoted.—The Mishna is quoted by tract, Perek, and paragraph; thus: Pirke Aboth, III, 2—meaning Tract Pirke Aboth, third Perek, second paragraph (Mishna-yoth).

The Gemara or Talmud proper (in the Babylonian Talmud, which in all its editions is equally paged) is quoted by page and column; thus Sabbath, 105*a*, means, Tract Sabbath, page 105, first column, in the Babylonian Talmud.

The Jerusalem Talmud is distinguished by the abbreviation *Jer* before the name of the tract, and is quoted either by page and column, or else by Perek and paragraph; thus Jer. Ber., ii, 4, means the Gemara of the Jerusalem Talmud, Tract Berachoth, Perek ii, paragraph 4.

The form of quotation shows whether Mishna or Gemara, the Jerusalem or Babylonian Talmud, is referred to: thus Sabbath, iv, 2, means a quotation from the Mishna, while Sabbath, 105*a*, means a quotation from the Babylonian Gemara. Jer. Berachoth, ii, 4 (or 4*a*), means a quotation from the Jerusalem Gemara.

A list of abbreviations commonly used of the tracts may be found in Edersheim, *Life and Times of Jesus the Messiah*, Vol. I, pp. xxvii ff.

Quotations from the midrashic literature generally present no difficulties.

IV. LITERATURE TO BE CONSULTED.

On account of the large extent of this literature, and the difficulty in reading and understanding it, but few can ever hope to master it; but its treasures have been to a large extent disclosed in the following works:

WEBER, *Jüdische Theologie, auf Grund des Talmud und verwandter Schriften* (2d ed. by Delitzsch and Schnedermann, Leipzig, 1897); the portions on eschatology and soteriology were translated and published by Professor George B. Stevens in the *Old and New Testament Student* for 1888–89. BOUSSET, *Die Religion des Judentums im neutestamentlichen Zeitalter* (Berlin, 1903). SCHÜRER, *Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi* (3d

⁵ Six vols.; Leipzig: Otto Schulze, 1882.

ed., 3 vols., Leipzig, 1898-1901); translation from 2d ed., published in 5 vols. by Charles Scribner's Sons, New York. EDERSHEIM, *Life and Times of Jesus the Messiah* (2 vols., A. D. F. Randolph, New York), and his other works. BACHER, *Die Agada der Tannaiten und Amoräer* (6 or more vols., Strassburg, 1878-92). This work contains good indices, and one can soon find what the Talmud has to say on the various religious and other interests of the times. WÜNSCHE, *Der Babylonische Talmud in seinen haggadischen Bestandteilen, wortgetreu übersetzt und durch Noten erläutert* (3 vols., Leipzig, 1889; no index).

For a study of the language of the Talmud, besides the well-known Hebrew and Aramaic grammars, one may consult: LEVIAS, "Grammar of the Aramaic Dialect of the Talmud (published in *Hebraica*, Vol. XIII, October, 1896-July, 1897). NÖLDEKE, *Mandaic Grammar*. For further helps see STRACK, "Books for the Study of the neo-Hebraic Language" (*Hebraica*, May, 1884).

Literature on introduction to the Talmud.—MIELZINER, *Introduction to the Talmud* (American Hebrew Publishing House, 1894). DARMSTETER, *The Talmud* (Philadelphia: Jewish Publication Society, 1897). STRACK, arts. "Thalmud" and "Midrasch" in *Herzog's Realencyclopädie für protestantische Theologie u. Kirche*. Good articles may also be found in the *Encyclopædia Britannica*, arts. "Midrash" and "Mishna," and in Kitto's *Biblical Encyclopædia*, arts. "Midrash" and "Talmud." A more complete history of the Jewish schools and growth of the Talmudic literature is found in CASSEL, *Lehrbuch der jüdischen Geschichte und Litteratur* (Leipzig, 1879).